



ל'פ"ח

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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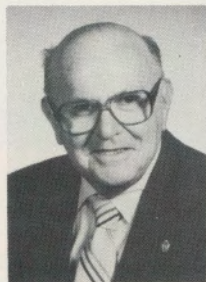
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THE PRESIDENT'S MESSAGE



Morris Bram

Dear Friends,

How I love reporting to you about AINA *on the move!*

If you're reading this message in late March or early April, you're going to be thrilled to hear that our *Annual Study Tour* to Israel of 1984 **TRIPLED** the participation of 1983. Yes, there were 56 of us on this historic Holy Land Tour.

Our dates for next year: March 14-28, 1985. *Is it really too early for you to think now about your sharing this momentous and unusual vacation and study experience?*

These trips would not be here—this *Shekel* would not be in your hands—there would be no AINA without a *Board of Directors*. Elections are coming up; watch your mail. Vote for the candidates of your choice—but please: **VOTE**.

New York is more beautiful in May, the month when AINA is there to fill the streets with America's finest numismatists. It's *Convention Time* in the Big Apple from May 3-6, 1984. An exciting auction by Stack's on the Thursday and Friday evenings. A Saturday packed with activities for young and old. A tour reunion. A reception to meet and greet friends. A wondrous banquet.

New this year: Mel Wacks of California will host the *Jewish American Hall of Fame*—a special convention program!

It's all happening at the *Omni Park Central Hotel* (you knew it before as the *Sheraton*) at 56th Street and Seventh Avenue.

At the AINA annual membership meeting you'll hear from your fellow members around the nation about their clubs, their programs, their efforts to build AINA. *Join us.*

If you can't come, tell some friend in numismatics all about it. Show him *The Shekel*. Wouldn't he or she want to join an organization dedicated to the education and progress that you and I so profoundly believe in?

Cordially,

Morris

JUDAICA SCRIPOPHILY: AN INTRODUCTION

By Sidney L. Olson, Florida

Scripophily is the study and collecting of financial instruments. If one were to limit this to items of Judaic interest, it would indeed be a specialized aspect of scripophily, one of special interest to collectors of Judaic numismatics.

Many have collected and studied the available Judaic instruments, most from the 19th century on.

The area central to this article is "signatures" of famous Palestinian Zionists on bank checks and checks of historic note. The writer first became interested in this area of collecting about 1980. After some time of searching it became apparent that there is a paucity of this material; few individuals saved these items.

Stocks and Bonds

In this same area of collecting, one can collect bank and corporate stocks and bonds. From the middle of the 19th century until today, hundreds of banks have issued various types of instruments such as "deposit certificates", regular stock, preference shares, promissory notes, and checks (from many branches, and in different languages), and varieties too numerous to catalogue.

Signature Checks

Here only "signature checks" and some others of historic merit to the Zionist movement will be discussed. Please do not gather that this article is complete—there is no such thing as a complete collection. The hope is that an interest will be sparked in collecting a variant of numismatic material.

To further qualify other methods of collecting checks, one can collect by banks, and their branches. Also the format of checks through the years change (Hebrew only, bilingual, and size.)

Most references that have been available from old timers in Israel, the *Encyclopedia of Zionism*, and the *Encyclopedia Judaica*.

Among the very notable Zionists that shaped the progress of the Jews in Palestine, and later into Israel are the organizations and signatories on the illustrated checks.

Checks

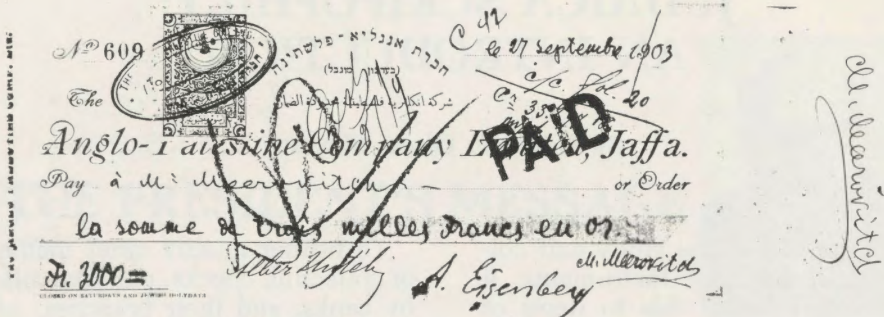
There are also other checks of Judaic interest: checks from Jewish bankers in Baghdad to Jews in Palestine; a check from a Jewish bank in Russia (dated 1902) signed by a cashier "Goldberg" to a Jew in Palestine, drawn on a branch in Nicolayev (Ukraine) for 300 Rubles.

There are many checks from British banks—very elaborate with large revenue stamps. Some of these are about 5 x 10 inches. Many of the Oriental checks are also very large and ornate.

Revenue Stamps

All have very interesting revenue stamps. Many were cleared through two and three countries and have revenue stamps from all countries they crossed.

For the Olson Catalogue, numbers were assigned to the checks in the order that they were acquired. It was very interesting to insert into my notes brief biographies of the famous pioneers.



Check #1—assigned to M. Meerovitch for Fr. 3000, dated 1903. This check was signed by three great pioneers: Albert Anteby, A. Eisenberg, and M. Meerovitch. This was apparently in repayment for an organization.

Albert Anteby came to Palestine late in the nineteenth century with two brothers and their father. The family engaged in land and banking. All made their mark as Jewish pioneers in Palestine.

Aaron Eisenberg settled in Palestine in 1886 at age 23 from the Ukraine. At first he was a stone cutter, later a wine grower in Rishon L'Zion. After WW1, he became an activist in Va'ad Z'Mani (Provisional Council) and in many pro-Jewish efforts.

Menache Meerovitch from Nicolayev, Russia came to Palestine after graduating from a university as an agronomist. In this area he was of considerable help to the pioneers. In 1882 he went to Constantinople to get permission to create an agricultural settlement. He then joined his comrades at Rishon L'Zion. Under the pen name "Mi-ziknei Ha Yishuv" he wrote articles for the Russian-Jewish press and the German Zionist papers. During WW1, he represented the Jewish interest to the Turks. In his later years he wrote many books on life and activities of the Jews. He died in Israel in 1949.

These brief biographies do not show their real value to Israel. Hopefully your interest will lead you to research your own collectable materials.



Check #2 signed by D. Levontin, appears to be one made out for cash to himself for Fr. 250. On the reverse he has endorsed it and acknowledged the cash.

David Levontin, born in Russia in 1856, died in Tel Aviv in 1940. He received the usual secular education, and later worked in banks in southern Russia. In 1882 he came to

Palestine. For financial reasons he returned to Russia for a while. He was an early collaborator with Herzl in organizing the "Jewish-Colonial Trust" (later known as the Anglo-Palestine Bank). Levontin served as a director until his retirement in 1921. In 1936 he was made an honorary citizen of Tel Aviv. Collectors will recognize his signature on JCT certificates.



Check #3 signed by Meeroovitch is a payment to a M.K. Etinguer.



Check #4 signed by B. Levy, Simon Rokach and Simon Stampfer is made out to and endorsed by Barach Levy. The writer has not found the biography of Mr. Levy as yet, but he is in august company on this check.

Simon Rokach was born in Jerusalem in 1863, and died in Vienna in 1922. In 1884 he moved to Jaffa, the main port of entry to Palestine. His father was the collector of road taxes for the Turkish government. In 1887 he founded N'Ve Tzedek, the first Jewish neighborhood in Tel Aviv. In 1890 he formed the first "United Ashkenazi-Sephardi Jewish Community". In that year he also formed "Pardes", the first citrus co-op. In 1922 he became ill and went to Vienna to seek help;

Check #5 is a check to M. Ussishkin in behalf of "Gymnasia Ivrit" the first Hebrew College in Jaffa. It is for rubles-50 = Fr. 132.

M'nahem Mendel Ussishkin was a very colorful and active pioneer, born in Russia 1863, he died in Jerusalem in 1941. He was brought up in a Hassidic way. After attending the Moscow Technical School he organized youth groups to move to Palestine after the pogroms of 1881. After his marriage in 1891 he went to Jerusalem for seven weeks.

In 1896 he met Herzl, and participated in the First Zionist Congress in Basle. He also attended the second in 1898, and the third in

there he died. His son became the first mayor of Tel Aviv.

Simon Stampfer, born in Hungary 1852, died in Petah Tikvah in 1908. After some secular disagreement with his father he went to help found Petah Tikva. Soon he devised a method of teaching farming and studying Talmud simultaneously. In 1882 he visited the United States on behalf of the Hungarian Koleh (similar to Halukka). In 1885 he went to Russia, and Western Europe to get backing for the Jewish cause in Palestine. While there he interested Baron Edmund de Rothschild in the settlements. Until his death he continued working to strengthen the Jewish settlements in Palestine.

1899. He also attended the second in 1898, and the third in 1899. In the Caucasus he arranged finances to transfer orphans to Palestine in 1903. During WW1 he was opposed to a Jewish legion to fight the Turks. In 1919 we went to Paris to represent Zionist cases (Comite des Delegations Juives). By 1922 he had arranged the purchase of the whole Jezreel valley. He was the Chairman of the Jewish National Fund, and by 1927 after raising \$1,000,000 in Canada he bought the Hefer valley. Ussishkin was violently opposed to the 1937 plan of the British to partition Palestine. In 1939, at the St. James Conference in London he argued for a Jewish state.



Check No. 5



Check #6 is a check for Fr. 367.31, signed by the director of Mikweh, Israel, a well known Jewish settlement.



Check #7 is a check for cash that orders the payment to the writer for Fr. 2000. The signatory and endorser is "Aron Chelouche", a very important pioneer. Note the signature: it was customary for the Orientals to form their signature as an inverted triangle. The Chelouche family came in its entirety to Haifa in 1840. They were among the first Sephardim to emigrate to Palestine. They later moved to Jaffa, where they were very active in civic and business affairs.

louche family came in its entirety to Haifa in 1840. They were among the first Sephardim to emigrate to Palestine. They later moved to Jaffa, where they were very active in civic and business affairs.



Check #8 is a check to a Turk for Fr. 24880, a very large amount, about \$12,000 at the time. The signatory is the famous Zerah Barnett, born in Lithuania in 1843, he died in Jaffa in 1935 and is buried in Jerusalem. In 1864 he settled in London as a fur trader and merchant.

About 1871 he acquired British citizenship and emigrated to Palestine. There he orga-

nized the Me'ah She'arim quarter outside of the walls of the Old City of Jerusalem. By then he had consumed all his money and he returned to London to make more. This was a process he repeated 15 times during his life. In 1878 he helped with the founding of Petah Tikvah. In 1890 he moved to Jaffa to create the Neveh Shalom quarter, and moved his family into it. He published his memoirs in 1929.



Check #9 is a check made out to A. Rabinowitz, himself a famous pioneer, from the well known Meir Dizengoff. Everyone that has been to Israel has walked on the boulevard named after Dizengoff. One could say his name is a household word to Israeli tourists. He was born in Russia in 1861 and he died in Tel Aviv in 1936.

He led a turbulent life in Russia, imprisoned for political acts (no doubt because he was Jewish). In France, he studied engineering. This led to a liaison with Baron Edmond de Rothschild, who commissioned Dizengoff

to go to Palestine to start up a bottle factory. The factory failed, and he returned to Russia (Odessa).

He attended the First Zionist Congress in Basle. To the pioneers he is most famous for the Geula Land Purchase. This in itself could be a story by itself. Suffice it to say; it was the first bold move to create Tel Aviv. In 1917 he was exiled to Haifa and Damascus for anti-Turkish activities during WW1. Returning to Tel Aviv, he became head of the Town Council. In 1936 he was awarded the "Order of the British Empire". On his death, his home was given to Tel Aviv as a museum.



Check #10 is a check for Fr. 100 "to myself", which is the same as a check to "cash". Of human interest is that this was in payment for services to an acquaintance of this writer. The signatory was Dr. Arthur Ruppin. A street in Tel Aviv is named for him.

Dr. Ruppin was born in Rawicz (Prussia) in 1876, and died in 1943 in Jerusalem. In 1898 he entered the University of Berlin and received his doctorate in law in 1902. He accepted the position of Secretary-General of "Verein fur Statistik Juden", founded by Alfred Nossig. In 1914 this organization made him editor of "Zeischrift fur Demographie und Statistik der Juden".

In 1907 he went to Palestine at the request of David Wolffson to make a study of Jewish

settlements. After 11 weeks of study he recommended development of the Galilee and Judea, plus an acceleration in the procurement of land. This being the turning point in his life, he devoted his efforts to the "Yishuv". During WW1 his efforts were to get relief to the Jews in Palestine. As a result, Ahmed Jemel Pasha ordered him exiled to Constantinople.

In 1920 he returned to Palestine, and took over the Land Settlement Department for the Zionist organization. Dr. Ruppin was active in organizing the Bank Hapoalim and the Palestine Loan Bank. 1925 found him a lecturer at Hebrew University on Jewish sociology. During the "Hitler" period his land acquisition had to be handled more delicately. His autobiography was published in 1968 in three volumes.



Check #11 is also a check written for cash (in French) for Fr. 3000. The signatory is Dr. Ch. Chissin (Hayim Isser Hissin in Hebrew), who was born in the Ukraine in 1865. He died in Tel Aviv in 1932.

He arrived at Mikveh Israel in 1882; later at Rishon L'Tzion he became a farm hand. In

1887 he went to Switzerland to study medicine, and practiced in Russia for a while. 1905 found him once again in Palestine practicing medicine. From that time on he was very active in Jewish civic life in Palestine. His memoirs have been published in both Hebrew and English.



Check #12 is another check from "Gymnasia Ivrit" for Fr. 2000, however one of the signatories is Dr. Ben Zion Mossinson. He was born in Andreyevka (Ukraine) Russia in 1878; he died in Jerusalem in 1942. He studied in Switzerland to receive his doctorate in education in 1906. He was first sent to Palestine in 1904 by Ussishkin to fight the Ugandists (East African Movement). IN 1907 he settled in Herzeliya where he joined the staff of the

local high school. In 1912 to 1915 he became the principal. During WW1 he was exiled to the United States, but returned in 1919 to resume his post as principal until 1941. In order to propagandize the Hebrew language he published a book, "Prophets Han'vi'im". After returning, he became a Zionist activist. By 1941 he was instrumental in coordinating the discordant teaching community.

LIMITED EDITION RUBINSTEIN GOLD MEDAL ISSUED

One of the heaviest, large-diameter (35mm) gold medals in an issue of 1500 was offered by the IGCAM for worldwide sale only to the end of January, 1984. This medal commemorates the memory of the great pianist Arthur Rubinstein and the 1980 Rubinstein piano competition.

The medal constitutes a rare combination of two fields of art: the music of Rubinstein and the pictorial art of Picasso. The obverse of the medal depicts a signed portrait of Arthur Rubinstein by Pablo Picasso. The signature of the Maestro himself, Arthur Rubinstein, appears on the edge of the medal.

It is one of the heaviest, largest-diameter medals to the minted by Israel in gold 916.6 (22 carats). Very few Israel State gold medals have been issued in such a small quantity (1500).

In 1983 the first gold Arthur Rubinstein medal, in the same limited mintage, was completely sold out.



Description of the Medal

Obverse: Signed portrait of Arthur Rubinstein by Pablo Picasso.

Reverse: The words: "3rd Arthur Rubinstein International Piano Master Competition, Jerusalem 1980" in Hebrew and English, and the emblem of the State of Israel.

Edge: Rubinstein's signature, the emblem of the State of Israel, the words: "State of Israel" in Hebrew and English, G916.6 (gold content) and the serial number.

Details of the Medal

Metal: Gold 916.6; **Diameter:** 35mm; **Weight:** 30 grams.

Design: Reverse — Nelu Wolfensohn, Jaakov Enyedi; Obverse — drawing by Picasso.

Engraving: Moshe Nov, Jerusalem.

Minting: The Government Mint, Jerusalem.

The medal is presented in an attractive olivewood box.

HERZL PORTRAIT ON 10 SHEQALIM COIN

Early in 1984 the Bank of Israel will be issuing another version of its 10-sheqalim coin bearing the effigy of Dr. Benjamin Zeev Herzl.

Zionist leader Herzl foresaw the establishment of the State of Israel.

The circulating coin will perpetuate the portrait of Herzl after the bank note bearing his effigy has been withdrawn from circulation.

The reverse side of the coin will remain the same as the current 10-sheqalim coin in circulation. The obverse side has been designed in a special method which creates a surface-rendering of the effigy of Herzl by cutting the silhouette through a uniform background formed by the repetition of the word "Herzl" in Hebrew.

According to a bank spokesman, this principle of designing a flat portrait on a coin, surrounded by semi-relief theme, has been utilized only once before, on the 1979 5-franc Einstein coin of Switzerland.

The new 10-sheqalim Herzl coin will be limited to 2 million pieces, and be struck at the Swiss Federal Mint.

The Bank of Israel is interested in encouraging the collection of Israeli trade tokens, especially by young numismatists. According to a bank spokesman, all circulating coins issued by the bank include "collectors items," and therefore are attractively collectible in their relatively low face values.



Dr. Benjamin Zeev Herzl, will be commemorated on the new 10-sheqalim coin of Israel.

The Currency Department of the Bank of Israel, Jerusalem, has released its bi-annual report for the first half of 1983, containing the following information:

Trade coins issued with the 1983 date in denominations of 10 and 1 sheqalim are currently in circulation with mintages of 17,850,500 and 10,520,000 respectively. The bank is currently circulating coins in denominations of 10-agorot, half and 5-sheqel. The new 1 and 5 agorot, will not be minted with the date 1983, according to a bank spokesman. All of these

coins were minted at the Jerusalem Mint.

On Nov. 1, the bank released a new silver version of the 10-sheqalim coin honoring Hanukkah 1983. The reverse of the new issue was redesigned by Gabi Neuman. It carries the word SHEQALIM and the word HANNUKA in Hebrew and English with a tiny Hanukkah lamp incorporated between them. A mintage of 2 million was to be struck at the Jerusalem Mint.

In recent years, an annual program of issuing commemorative and special coins by the Bank has taken shape.

One is issued on Independence Day, the second on Hannuka, the Festival of Lights, and the third within the series "Sites in the Holyland."

Occasionally, special coins are struck to honor celebrities such as Herzl, Weizman, Ben-Gurion and Jabotinsky, or important events like the Six-Day-War, 10th Anniversary of the Bank of Israel. Also, a special Mint set of the regular coins minted in Piefort is issued every year.

Hannuka coins were devoted annually to a candelabra used by one of the Jewish communities in the Diaspora. The 1982 coin depicted a lamp from Yemen while the 1983 coin carries an 18th century lamp from Prague, from the collection of the Israel Museum.

Previous issues showed Hannuka lamps from Egypt, Holland, Russia and the United States.

The series "Sites in the Holyland" was initiated in 1982. The first coin was devoted to the Qumran caves where the Dead Sea Scrolls were uncovered. The 1983 coin depicts "Herodion" the mountain palace constructed by King Herod 37 B.C.-4 B.C., where archeologists believe the king is buried.

All commemorative coins are issued in Proof condition bearing the "Mem" Mint mark and Uncirculated marked with a tiny star of David.

Once the Bank of Israel has made the decision to issue a new coin, the first step is to select a theme for the coin.

The Currency Department of the bank prepares a list of potential subjects, sometimes upon the suggestions of individuals or public institutions.

This list is submitted to the Public Committee for the Design of Banknotes, Trade and

Commemorative Coins. This is an advisory committee appointed by the governor of the bank and includes public figures, experts and artists.

The incumbent chairman of this committee is Prof. Yigael Yadin.

After selecting the theme, the Currency Department issues a proposal to several graphic artists to design the coin. From time to time, an open proposal is published so that the general public can participate in proposing the designs.

The committee selects its winning proposal, considering the suitability of the design and its professional quality. The winning artist puts the finishing touches to his design, guided by a sub-committee, elected among the members of the public committee, whose members are au fait in arts, graphics and numismatics.



The coin proposals submitted by Yaacov Zim, for the 1983 Independence Day commemorative coin are shown, with the winning design at bottom right.

Once the precise drawings are ready, they are handed to the modelist who prepares an enlarged plaster model. On the basis of this model, the dies are manufactured. These dies are used to strike the coins.

Five graphic artists were asked to submit proposals for the design of the 1983 Independence Day commemorative coin.

Among those submitting designs were: Yaacov Zim, Gideon Kaich, Assaf Berg, Victor Huster and Nathan Karp. The Public Committee for the Design of Bank Notes and Coins selected the theme side from the sketches presented by Yaacov Zim, and the denomination sides (three different denominations) were chosen from Gideon Kaich's drawings. The first and only prize was divided between these two artists.

The committee found the design chosen for the theme side—the Emblem of the Israel

Designs for three different denominations submitted by Gideon Kaich, were selected for the common obverse of the 1983 Independence Day coins.



Defense Forces, stylized on a background of the Star of David with the word "Zahal" had special significance in expressing the bonds between the nation and its army on its 35th anniversary.

When the bank issues a com-

memorative or special coin, approved by the governor, in consultation with the government, the coin is handled by the Israel Government Coins and Medals Corporation, which is the exclusive marketing distributor.

BANK OF ISRAEL
LEGAL TENDER CIRCULATION COINS - ISSUED BY THE BANK OF ISRAEL

SHEQEL SERIES

Denomination	1 New Agora	5 New Agorot	10 New Agorot	½ Sheqel	1 Sheqel	5 Sheqalim	10 Sheqalim
Motif	Palm tree	Emblem of State of Israel	Three Pomegranates & Emblem of State of Israel	Lion & Emblem of State of Israel	Chalice on high stem with knob; Nine pearls on rim	Double Cornucopia with pendant ribbons	Galley with high apslaston, five oars, rudder, battering ram and cabin on deck
Origin of Motif	Coins of Bar-Kochba Revolt (132-135 C.E.)	Bas-Relief of the Arch of Titus in Rome (70 C.E.)	Shekels of the Jewish War against Rome (66-70 C.E.)	Seal of Shema, Servant of Jeroboam-Israelite Monarchy	Coins from the period of the Jewish War against the Romans (66-70 C.E.)	Coins from the period of Herod Archelaus (4 B.C.E.-6 C.E.)	Coins from the Period of Herod Archelaus (4B.C.E.-6 C.E.)
Composition	Aluminum	Aluminum	Bronze	Cupro-Nickel	Cupro-Nickel	Bronze	Cupro-Nickel
Weight	0.6 gr	0.9 gr	2.1 gr	3 gr	5 gr	6.1 gr	8 gr
Diameter	15 mm	18.5 mm	16 mm	20 mm	23 mm	24 mm	26 mm
Edge	Smooth	Reeded	Reeded	Reeded	Reeded and smooth alternately	Widely reeded	Smooth

ISRAEL ISSUES 1000 SHEKEL NOTE



A new 1000 Sheqalim bearing the portrait of Maimonides (Rabbi Moshe Ben Maimon) was introduced into circulation on November 17th, 1983.

The issue was in keeping with the Bank of Israel's policy to circulate at a relatively speedy pace, new banknotes with higher denominations to assist the public during a situation of high inflation. This note is the sec-

ond in this series. Others will be issued within the next two years.

To illustrate the need for a higher denomination note, the existing IS 500 note today represents 87% of the value of banknotes in circulation.

New Note Technologies

The new banknote design adopts the latest technological innovations in the field of banknote printing.

The portrait of Maimonides which appears on the note is the traditional one. An Israeli stamp issued in 1953 also bears this likeness.

The signature of Maimonides, obtained from the collection of the British Museum, is displayed at the foot of the passage in the background definitely known to be hand-written by the author. This is the first time that the signature of Mr. Abraham Shapira, Chairman of the Advisory Council of the Bank of Israel, appears on a banknote, beside the signature of the incumbent Governor, Dr. Moshe Mandelbaum.

The passage is taken from the book *Mishneh Torah* (Halacha Interpretations) and it concerns procedures governing the relations between moneylender and borrower. It was a part of the rare inscriptions of the so-called "Cairo Genizah", discovered fifty years ago in the Ibn-Ezra Synagogue in Cairo, where Maimonides sojourned for a period of time.

Note Details

The back of the note features an illustration depicting the city of Tiberias, where Maimonides is buried.

Also depicted is a 2nd or 3rd Century stone Menorah uncovered in the 1921 excavations in the Hamat-Tiberias Synagogue.

The size of the IS 1000 banknote is identical to the size of its predecessor, the IS 500: 138 x 76 mm.

The Bank's policy is to issue banknotes in uniform sizes, as past experience indicates that the public distinguishes banknotes primarily by color and not by size.

The dominant colour of the IS 1000 is green. The other specifications are as follows:

The portrait: Rabbi Moshe Ben Maimon—Maimonides.

Color: green.

Dimensions: 76 x 138 mm.

Obverse: the likeness of Maimonides; a passage from the Halachah "Money lender and borrower" from the original manuscript of "Mishneh Torah", chapter 27, with the hand-writing and signature of Maimonides; the caption: Maimonides—Rabbi Moshe Ben Maimon, 1138-1204 (in Hebrew); "1,000" at the upper left and at the lower right corners; the captions: "Bank of Israel" and "one thousand Sheqalim"—both in Hebrew—at the lower left corner; the signatures: Moshe Mandelbaum, Governor of the Bank of Israel and Abraham Yosef Shapira, Chairman of the Advisory Council; the year 1983, (also in Hebrew); a triangle formed by broken lines at the lower



The Governor of the Bank of Israel, Dr. Moshe Y. Mandelbaum (right) and Mr. Shmuel Peled, Director, Currency Department of the Bank, inspect the first sheet of the new IS 1000 banknotes:

side of the white area; a sign for the blind—a triangle at the right side under the caption of Maimonides.

Reverse: landscape associated with Tiberias; the word "Tiberias" in Hebrew and English at the upper left corner; the denomination 1,000 at the upper right and at the lower left corners; the denominations "1000 Sheqel" in Arabic at the lower right corner; the denomination "1000 Sheqalim" in English at the centre of the bottom line; the inscription "Bank of Israel" in English and in Arabic at the left of the bottom line; an illustration of the stone Menorah discovered in Tiberias at the lower end from the centre of the banknote; a triangle composed of broken lines at the lower end of the white area; wave-like patterns.

The paper and the metal thread: the paper is plain white and fluorescent-free. A metal thread is incorporated breadth-wise which can be seen against the light.

Watermark: in the plain slip at the left of the front side of the banknote, the effigy of Maimonides is depicted, in the same posture as in the portrait.

Plastification: the banknote is processed with a special coating for better preservation.

Sign for the blind: at the portrait side and at the right end, under the name of Maimonides,

is a triangle specially printed in intaglio for immediate identification by the blind, as in past banknotes.

Look-through: at the portrait side is a triangle formed by broken lines corresponding to another triangle located at the reverse side. These two structures merge together and form a Star of David when looked at through the light.

Principal motifs in offset

Front: abstract circles.

Reverse: wave-like patterns representing the lake and springs of Tiberias.

Designers: Mr. Zvi Narkiss designed the banknote including the rendering of the portrait.

Mr. Arie Glazer participated in the design of the reverse side.

All the motifs appearing on the banknotes issued by the *Bank of Israel* are selected by the Public Committee for the design of banknotes, coins and commemorative coins which is presently headed by Prof. Yigael Yadin.

The members of the Public Committee are:

Prof. Y. Yadin, Prof. A. Biran, Prof. Y. Ben-Arieh, Mrs. D. Gad, Mr. D. Genachovsky, Mr. J. David, Mr. R. Dayan, Mrs. H. Zemer, Mr. G. Lehman, Mr. A. Mandel, Mr. F. N. Nakhla, Prof. B. Narkiss, Mr. G. Zifroni, Dr. A. Kindler, Mr. D. Reizinger, Mr. S. Rozenfeld

NEW 1000 SHEQALIM BANKNOTE SUBJECT OF IMMEDIATE CONTROVERSY

by Paul Wolffers, Bat Yam

Imagine! On a banknote's birthday, error-hunters are searching through packages of newly printed banknotes while elsewhere a protest meeting is hurriedly convened to call on the public not to use the new note. It happened in Israel on a hot (80°F.) and beautiful day, November 17, 1983.

While in one part of town, numismatists besieged banks for crisp examples of the new money, in another part bearded black-clad zealots shrieked with a new anger against the government and its banknotes.

The occasion was the Bank of Israel issuance of the long-awaited 1000 sheqalim banknote which features Moses "Rambam" Maimonides (1135-1204).

Equal in size to the 500 Sheqalim

'Rothschild' banknote (138 x 76 mm.), its predominant color is green. I was told laconically by a friend that this dollar-look might have been the idea of Israel's prior Finance Minister, Yoram Aridor, to help ease his 'dollarization program' into existence. The now-dead scheme called for the pegging of the Israeli Sheqel to the U.S. dollar which would simultaneously be recognized as legal tender in Israel.

The leak of this ill-conceived program to the press created a furor which killed it before it was born.

As on the 500 Sheqalim banknote, the Governor of the Bank's signature is that of Moshe Mandelbaum, but the second signature (left) has already given rise to a few jokes and much interest. Abraham Schapira is

the newly elected Chairman of the Advisory Council of the Bank.

The "Schapira" Banknote?

Who is Abraham Schapira? Judging by his many television appearances one might gain the impression that he is one of Israel's most important personalities, if not even more than that. Abraham Schapira, owner of the 'Carmel Carpets' industrial concern, is a leading figure in the non-Zionist Agudat Israel ultra-religious political party. Mr. Schapira is also the Chairman of the present parliamentary coalition between the Likud bloc lead by Yitzhak Shamir, and some small—predominantly religious—political parties.

Out of a total of 120 Knesset members, the Likud-led coalition can muster the support of 63 members, five of which are members of Schapira's own Agudat Israel faction. He holds the balance of power in this precarious coalition of the very religious and the nationalistic Likud.

Hence, one quick-witted reporter called the new bill the 'Schapira Banknote' instead of giving the honor to the man for whom it was intended.

Eagle-eyed collectors will easily detect a printing error. To the right of Rambam's head, and reading from the middle upwards, one reads: HARAMBAM—RARAV MOSHE BEN MAIMON, followed by his dates of birth and death according to the Hebrew era. Of course, the right spelling of 'The Rabbi' is HARAV, and the Hebrew character HEH was erroneously replaced by RESH which only differs from the latter by deleting the small vertical dash.

On its reverse, the new banknote depicts the Tiberias skyline. Just above the numeral 1000 one sees the ancient battlements and seafront of this 700 feet below sea level town. Higher up is the old city with its houses built from almost black basalt bricks. Overlooking this popular Sea

of Galilee resort are new housing projects built to give shelter to thousands of immigrants from North Africa and other countries of the East. One of the town's most sacred shrines is Rambam's grave.

Immediately after its release, the new 'Rambam' banknote caused an uproar in the ultra-Orthodox 'Neturei Karta' community. This Jewish sect with a membership of only a few hundred which denounces the very existence of the State of Israel, was ordered by its self-styled 'Government' (called 'The Council of Seven') to refrain from use of this banknote.

The decree noted that "the Zionists used the much revered Rambam's effigy in a series of so-called money in which persons appear who would have been cast out of the Jewish People by the Rambam himself."

Apparently their reference is to Rambam's dissertation on Jewish law, 'YAD HAZAKA' (The Strong Hand). Herein Maimonides states that a Jew who does not live by, and practise according to the Torah, should not be regarded as part of the Jewish people. Most famous Jews and Israelis whose likenesses appeared on previously issued banknotes, were secular Jews. This too might have been the cause of the outrage by this small but noisy group.

With a present inflation rate of over 150% per annum, the Bank of Israel appears to have dropped the idea of introducing a banknote with a face value of 2500 Sheqalim. Instead, work is under way to have a 5000 Sheqalim banknote, depicting Levi Eshkol, ready for release before the end of 1984.

Golda Meir will appear on a 10000 Sheqalim note to be released during 1985.

At the time this article was written, the newly released 1000 Sheqalim banknote had a value of just over US \$10.00. ☆



Note diebreak on top of coin on right.

COMMEMORATIVE COINS WITH ERRORS

by Abraham Nachmany

Every coin has three sides—and four dimensions. In this article I hope to encourage you to look for this fourth dimension: the variety in the striking of a coin.

Through the years we have seen a large number of trade coins with errors: uniface coins, coins with the wrong planchet or the wrong metal, die-breaks, breakage errors, off-centered coins, double-strike, rotated dies, clipped coins and more.

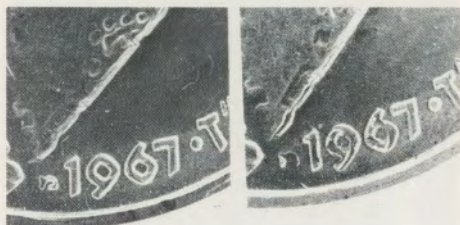
Why don't we find similar errors in Commemorative coins? The main reason we do not are the higher inspection standards. Commemoratives are struck with better equipment (heavier dies). Their planchets are carefully inspected. After striking they are individually inspected prior to being packaged. The low mintages of the commemorative coins (less than one thousandth of the typical coin mintage) make it rare for commemoratives with errors to reach the market.

Nonetheless, there are times when we find commemorative coins with errors in our possession.

One interesting example is a Jerusalem Lamp with a die-break.

This proof coin, a raised line is going down the 12 o'clock position, across the mirror surface and the Lamp's design, ending below the second Hebrew letter of "Yerushalem". The details on the reverse are very sharp and clear. The coin may be assumed to be an earlier strike in the total mintage of 29,689.

The dies were probably broken shortly after the striking of this coin. A new set of dies were made, which may explain the two varieties known to exist of this coin (open and close "Mem").



Perfect "mem"

Filled-in "mem"

The Victory coin reveals a sometimes overlooked flaw: the filled-die. On this 1967 proof coin, the filled-die caused the disappearance of numerous details on the reverse. The



Victory coin of 1967 with filled-in "mem".

"Mem" is only partially struck and is barely visible. The 1967 date is differently struck. The Hebrew date shows only one level (usually each letter has two levels). The upper rim is different from the rim of the regular coin.

Another interesting error appears on a 25th Anniversary coin. On this proof coin, the edge inscription is missing. It should have said in Hebrew: *Twenty-Fifth Year of the State of Israel*. In addition, the letter "Mem" is only partially struck.

A die-break variety in the ten mark Lodz ghetto coin is revealing. A most interesting story may be told about this coin. Its broken die caused many additional raised lines to appear.



Die break of Jerusalem Lamp coin.

The die was already broken in three places and this coin may be among the last ones to be struck; therefore this unique coin may truly hold a special significance in Holocaust numismatics.

I assume that these errors are unique. If you have additional information about them or similar commemorative coins with errors, I will be glad to hear from you. Please write: Abraham Nachmany, P.O. Box 1193, New York, N.Y. 10023.

Looking closer at your coins could bring you a world of excitement as you find errors and varieties. More important, you will again realize the beauty of the coins of Israel.



Early Lodz coin (left) and coin with broken die.

COINS AND ERRORS IN THE I.G.C.M.C. CATALOGUE

By Joseph Meroz, Ramat-Gan

Translated, excerpted and edited for *The Shekel*
by Abraham Nachmany from an article
in *Yediot Aharonot* (April 8, 1983) — Israel



The State of Israel has been issuing commemorative coins and medals since 1958. It was the initiative of Teddy Kollek, then General Manager of the Prime Minister's Office, and today the Mayor of Jerusalem, which led to the establishment of the Israel Government Coins and Medals Corporation. The plan was to use the proceeds from sales for the improvement of Israel's landscape, national parks and gardens, the excavation of antiquities and the general environmental conservation program.

Production and sales began and continue to this day.

Recently a new, lavishly illustrated hard-cover catalogue was published. It details all Israel coins and medals issued from 1958 through 1982. This is the first official hard-cover publication to contain a complete listing of all official numismatic issues. Its English version, presently offered by the I.G.C.M.C.

for \$19.00 will be a welcome addition to the numismatic library of every serious collector.

(The editor is Israel Tzedaka, who has labored on this catalogue for many years—Editor.)

Many new details and fascinating stories appear in it and they are certain to excite all collectors.

(Inevitably in such a complex project, errors occur. Meroz detailed a few which he noted—Editor.)

Hadassah Hospital Medal — Without an Arm?

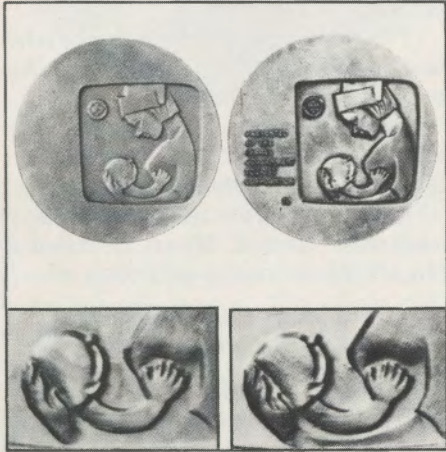
On April 13, 1948, a medical convoy on its way to Mt. Scopus was attacked and 78 men and women were murdered. As a result, the Hadassah medical team abandoned its hospital on Mt. Scopus and moved to a new location following years of fund-raising in the U.S.A., a new medical center was built at Ein Karem, in the western part of Jerusa-



lem. To commemorate its dedication in 1960, a special medal was struck.

The reverse of the medal shows the medical center. The obverse shows a nurse holding a baby.

The medals were minted by the Kretchmer Mint in Jerusalem and by the Shachovoy Mint in Tel Aviv. The Schachovoy medals are missing the arm of the nurse—but it is very obvious on the Kretchmer medals.



**The Valour Medal
— A Split Shalom?**

On the tenth anniversary of the War of Independence a medal was struck to honor the gallantry of those who fought to establish the State.

The reverse shows a relief of the “Tel Hai” Roaring Lion, erected on Northern Galilee, in homage to the heroic stand of Joseph Trumpeldor and his comrades in 1921.

The obverse shows the emblem of the Israel Defence Forces and the inscription — “Peace Be Within Thy Walls” (Psalm CXXII/7). The same Hebrew inscription is stylized so that the Hebrew letters “Lamed” of the words “Shalom” and “Becheilcha” are connected to each other. But the new catalogue tells us that in some of these medals there is a line splitting the two words.

The Ghetto Uprising Medal

On passover eve 1943, the Jewish resistance in the Warsaw Ghetto launched its own war against the Nazi troops. The heroism of this handful of Warsaw Jews, men and women, young and old, climaxed the fight against Nazism throughout the villages, the forests and death camps. To mark the Twentieth Anniversary of the revolt, this striking medal was issued.

The designer, Moshe Zipper and the sculptor Kretchmer were inspired by the statue of Mordechai Anilewitz, the commander of the revolt, and by the Eternal Light — “Ner Tamid” — which burns in a sheath of bronze within the Memorial Shrine in Yad Vashem.

The new catalogue describes three versions of the medal:

	Obverse— Right Hand	Reverse—Base of Sheath (on its right)
Mint		
Kretchmer	Thick Hand	Full
Chechovoy	Thick Hand	Full
Hecht	Thin Hand	Empty

Right Candle

- Does not touch flame
- Touches flame
- Does not touch flame

It is quite uncommon to find so many varieties in one medal.

This writer theorizes that the emotional involvement in sculpting this medal may have contributed to this.

**Rehovot-Weizman Institute Medal
Minting Errors**

This medal was issued to commemorate the 80th Anniversary of Rehovot and the 25th Anniversary of the Weizman Institute of Science.

The obverse of the medal represents science as a galloping charger, thrusting forward and upwards reined by its rider. Science symbols woven into a continuous pattern take the shape of the steed and the



Balfour Declaration Medal:
obverse is upside-down.



Rehovot-Weizman Institute Medal:
edge of medal is missing.

horseman. The horse has two heads conveying the impression of swift movement.

The reverse shows the coat of arms of Rehovot with its three elements: citrus fruits, microscope and books.

882 medals, numbered 3119-4000 were minted on 44mm planchets (instead of 45mm) and so the inscription around the rim of the obverse is cut. In addition, these medals and those numbered 2919-3118 show a breakage of the die on the reverse.

Balfour Declaration Medal — In Coin-strike!

Some exceptional errors are not listed in the catalogue, probably to prevent them from being priced too high.

Israel coins, unlike most world coins, are struck with both sides pointed to the same direction (called medal-strike). U.S. coins are struck in coin-strike—the two sides point in opposite directions.

Only one example of an Israel coin exists in coin-strike; the One Agora 1963 Inverted (estimate mintage 10,000).

Israel medals are struck in medal-

strike. However, the new catalogue lists the Karen Hayesod silver medals numbered 2999 to 3248 as struck in coin-strike. Not listed is a unique Balfour medal (Number 3455) in a coin-strike. Check yours! You may have the second one!

Years ago the wife of a known Israel numismatist discovered an important variety in this coin. Two Hebrew letters in the word "Hanukia" (lamp) were changed, probably because of less-than-perfect craftsmanship in the preparation of the dies. The letter "Hai" replaces "Chet" and "Nun" replaces "Kaf". Again, is yours another example of this rare variety?

In Summary

This excellent new catalogue provides a descriptive background on each item as well as its complete numismatic information. Among exciting new items for the collector are the secretly created and previously unknown Iranian medal issued exclusively for the Shah of Iran, and the Israeli military decoration awarded only to the bravest of soldiers! You will never regret your acquisition of this catalogue. 📖



JUDAEA CAPTA . . . DESIGNED BY ROMANS

By Howard Brin, Minneapolis

I read with considerable interest the article about *Judaea Capta* coins by D. Bernard Hoenig (*The Shekel*, Vol. XVI, No. 5; Sept.-Oct. 1983). Hoenig was very imaginative in developing this essay but it seems to me a bit fanciful. I would suggest that the facts both as to the prototype for the model of the weeping captive and the comparison of the seven fronds on the palm tree with the menorah are probably otherwise.

Hoenig suggests that the coins were designed by Jews, possibly even Josephus. I believe they were designed by and for the Romans.

Depiction of captives was a popular theme found in all early ancient

art. Egyptian monuments up and down the Nile abound in scenes of captives in their native dress — some carrying tribute — before their captors. Some of these captives have been identified by clothing, and hair-do as "Semites".

Persepolis is another site famous for relief sculpture showing processions of captives. In this case too, the country of their origin has been frequently determined by clothing, hair or beard style. Sculptors, for at least 1500 years before Vespasian conquered Jerusalem, were familiar with the depiction of captives to exalt a victory.



Ivory plaque from Megiddo: Prisoners being led to a Canaanite ruler.

Since the Romans had a long history of art and sculpture prior to 70 C.E., it is unlikely that they would need to rely on their degraded captives for ideas or suggestions for themes for their commemorative coins.

During Titus' rule there were two series of coins showing captives. The first, by far the more extensive, is the *Judaea Capta* series. This sometimes shows a female captive and occasionally both a male and a female captive (although there are other devices which mark a coin as part of the *Judaea Capta* series.)¹

The second series of coins show captives from Britain conquered by Agricola in 79 C.E. These coins show a male captive in a different posture and a different dress from the male captives in the *Judaea Capta* series.²

So, the captive theme was not restricted to the *Judaea Capta* series even during the Flavian reign. Incidentally, no one has suggested that the Romans needed British help to depict British captives.

H. St. J. Hart in an informative article³ mentions a coin of Vitellius (Vespasian's predecessor) minted in 69 C.E. which shows a diminutive captive seated at the foot of a trophy. The female captive, although in reduced scale, is in the attire and posture of later *Judaea Capta* coins. Mr. Hoenig makes a major point that perhaps Josephus, Jewish advisor to Vespasian, recommended the female figure for the *Judaea Capta* coins. Clearly, however, Josephus was not

an advisor to Vitellius. This coin of Vitellius was the prototype of a coin minted by Vespasian both as an aureus and a denarius in the year 79 C.E.⁴

In regard to the coin issued by Vitellius, it must be borne in mind that the victory of any general "belonged" to the emperor. Vitellius, short on victories and long on problems, probably issued this coin in anticipation of the impending victory of Vespasian in Jerusalem.

Michael Grant points out the penchant of the Romans for observing anniversaries.⁵ Here we have a perfect example: ten years later Vespasian issued a coin which is a copy of a coin minted by his predecessor. At that time the victory belonged to Vitellius; this time to Vespasian. The coin of Vitellius, designed before the conquest, could not have been designed by Josephus or by a captive.

The Weeping Woman

What does the image of the weeping woman signify? The capture of Jerusalem, the destruction of the Temple, the end of independent Jewish rule, the capture and enslavement of a major portion of the Jewish population and the constant reminder of the status of the Jews by continuing minting of *Judaea Capta* coins made a lasting and uneradicable impression on Jews to this day.

Our mind's eye conjures up the vision of that woman captive with her bowed head resting on her left hand and her right placed on her



Roman soldier and captive
(Constans 346-50 C.E.)



Valens with kneeling captive (367-75 C.E.)

knee. This image is so strong that many of us see that same woman when we think of that line from Psalm 137: "By the waters of Babylon, there we sat down and wept."

And so it seems to me, it wasn't the Babylonian exile which became the prototype of the Jewish captive, but the Jewish captive at the time of the Roman conquest which became forever identified in our minds as the embodiment of all our captivities.

Mr. Hoenig is quite right when he identifies the palm tree with seven fronds as a symbol of Judaea, but not when he identifies the palm tree with the menorah. A substantial body of literature proves that the seven frond palm represents Judaea.⁶ However, nowhere in the literature noted, nor in the many references is the inference drawn that because the palm tree was shown with seven fronds and that the menorah of the Tabernacle and the Temple had seven arms, that the palm tree stood for the menorah.

When one reads the description of the menorah in Exodus, ch. 25 v. 33 it certainly doesn't bring to mind an image of a palm tree. "On each branch there shall be three cups shaped like almond blossoms, each with calyx (the outer series of floral leaves) and petals . . . and so for all six branches . . ."

"The striking use of botanical nomenclature in this description of the Tabernacle menorah led Dr. Ephriam and Hannah Hareuveni to search the fields of Israel for plants whose shape was reflected in the design of the menorah. Their quest led to a unique revelation in the field of Biblical and Talmudic flora. The Hareuvenis found that there are, in fact, in the land of Israel . . . several different species of an extraordinary fragrant plant which by its shape

and characteristics can illustrate the Biblical verses describing the menorah. These species fall mainly into the genus *Salvia*, a member of the sage family."⁷

The Hareuvenis founded and developed the Museum of Biblical and Talmudic Botany in the Hebrew University on Mt. Scopus.⁸

In contradistinction to Mr. Hoenig's position, the captive on the Judaea Capta victory coins is part of a long tradition in Roman coinage that started with the conquest of Jerusalem by Pompey in 63 B.C.E., later by the Roman general Sosius in 37 B.C.E., Vespasian and Titus in 70 C.E. and Hadrian in 135 C.E.⁹ ☆

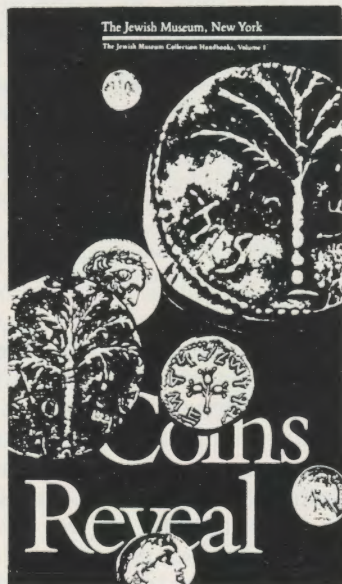
FOOTNOTES

1. Howard B. Brin, "The Message of the Coins" SAN, *Journal of the Society for Ancient Numismatics*, Vol. XIV No. 2 Summer 1983.
2. Harold Mattingly and Edward Sydenham, "The Roman Imperial Coinage" Vol. II Spink and Son, Ltd. 1972 coins 1, 2, 5, 11, 17, 17a.
3. H. St. J. Hart, "Judaea and Rome: The Official Commentary" *Journal of Theological Studies*, 1952 pp. 172-198.
4. Harold Mattingly and R.A.G. Carson, "Coins of the Roman Empire in the British Museum" Vol. II The Trustees of the British Museum 1976 coins 245 and 246.
5. Michael Grant, "Roman Anniversary Issues: An Exploratory Study of The Numismatic and Medalllic Commemorative of Anniversary Years 49 B.C.-A.D. 375" Cambridge University Press, 1950.
6. Hart, op. cit. p. 185 n. 2; Paul Romanoff, "Jewish Symbols on Ancient Coins" reprint 1971 by the American Israel Numismatic Assn. p. 16; Joseph Meyshan, "Essays in Jewish Numismatics", Israel Numismatic Assn. 1968 p. 137; E.W. Klimowsky, "Symbols on Ancient Jewish Coins" from *Six Essays in Jewish Numismatics*, Schocken Publishing House, 1958, p. 96 — to mention just a few.
7. Nogah Hareuveni, "Nature in our Biblical Heritage" Neot Kedumin, Kiryat Onon, 1980 pp. 127 ff.
8. Cf. Carol Meyers, "The Tabernacle Menorah: A Synthetic Study of a Symbol from the Biblical Cult," ASOR Dissertation Series, 1981.
9. Hart, op. cit. p. 176.

COINS AT THE JEWISH MUSEUM, N.Y.

By David Jeselsohn, Zurich

COINS REVEAL by Yaakov Meshorer, with the assistance of Ira Rezak; *The Jewish Museum Collection Handbook, Volume 1*, New York, 1983. 84 pp.



The publication serves as a guide to the permanent coin and medals exhibition, "Coins Reveal", at the Jewish Museum, New York, and is also the first volume in a planned series of publications on the museum's collection.

It was written by Dr. Y. Meshorer, Curator of Numismatics and Past Curator of Archaeology of the Israel Museum, Jerusalem. (Meshorer served as guest curator at the Jewish Museum) with the assistance of Dr. I. Rezak, past chairman of the Jewish Museum's coins and medals committee. The majority of the coins and medals are from the *Samuel and Daniel M. Friedberg Collection*, donated to the museum.

As the authors note in the introduction, "*the selection of coins and medals in this exhibition focuses on important aspects of the history of the Land of Israel, as well as on the story of the Jewish people in both Israel and the Diaspora*". Following a map of the ancient mints in Palestine, the publication includes three sections: "Ancient Coins" (121 entries), "Tokens and Medals" (44) and "Modern Times" (38). Another part deals with mints and names of Jerusalem (23) and a postscript with "Inscriptions and Languages" (9).

Ancient coins among the 235 entries include the cited 121, and also several further coins in the "Modern Times" section, in the Jerusalem part and in the postscript. The ancient coins described are those minted by Jewish authorities or other coins which circulated in Palestine: Phoenician, Graeco-Palestinian, Ptolemaic, Seleucid, provincial Roman, Byzantine, Arab, Crusader coins. They are not only described as such, but also with reference to symbols on modern trade coins of the State of Israel. Although the publication is primarily intended for the layman, it is interspersed with remarks reflecting the latest developments in Jewish numismatics which would be appreciated by the more advanced student. Sophisticated collectors will note the reference to a Samaritan mint in Shechem (p. 10); the lily as a symbol for Jerusalem (p. 14); YHD as a possible name for Jerusalem (No. 215 on p. 78) or the suggestion that some of the Tyrian Shekels may have been minted in Jerusalem (p. 19).

The original scripts - Hebrew, Greek, Latin and Arabic - are reproduced throughout. The photographs are good, although the bad quality of some of the bronze coins is inevitably reflected.

As satisfactory as the representation of the ancient coins is—one may just note that coin 102 is an undated tetradrachm, and not one of year two, and that the obverse photo of No. 122 is missing — It is regrettable that the sections dealing with tokens, medals and modern coins have not received due attention. Too many details in the transcription or the translation have to be amended, such as (H: = Hebrew transcript; E: = English translation; = the amended letter or word):

No. 127:Obv: "Realbesitzfaehigkeit" means the "possibility to own real estate", and not "activity".

No. 131:Obv: The translation of the first three Hebrew words does not make sense. It seems that the intention was to say that "Heaven is the birthplace of freedom", and not vice-versa.

No. 132:Obv: H: "lishchitat".

No. 135:Obv: Is this not a charity token with the word "zedaka" in boustrophedon?

No. 150:Obv: "Menschenliebe" should be "the love of human beings" and not "charity".

No. 151:Obv: E: Deuteronomy 15:8.

No. 154:Rev: E: to the c(reation of the w(orld))".

No. 160:Rev: E: The second line from the bottom of the coin is missing.

No. 161:Rev: E: "poh". Also: no mention of the English inscription.

No. 168:Rev: "hineh". E: "Ezeckiel 37 (:21)".

No. 169:H: "dor", "haram", "yehudim". E: "if (sic.)", and will be re-deemed".

No. 170:Obv: E: "Perpetual Fund for Israel" and not "Fund for the Land of Israel".

No. 171: The word above the head was omitted- "lesecher" = "To the memory of".

No. 174:Obv: Is there really a stockade?

No. 175:Rev: "la'alot".

No. 178:Obv: MIKWEH ISRAEL 1/2". "Parah" is not mentioned.

No. 182, 183: The Hebrew and English inscriptions are missing.

No. 234:H: "ha'ivrit".

The main aim of the handbook - and probably also of the exhibition, which the reviewer has not seen - is a didactic one. This it succeeds in achieving, despite mistakes which can undoubtedly be corrected in a second printing. ☸

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HERZL PORTRAITS BY ARTISTS

PART ONE

By Manfred Anson, New Jersey

In Meyer Weisgal's *Memorial Book to Herzl* of 1929, the 25th year of his death, M. Narkess, Curator of the *Bezallel Museum* in Jerusalem writes:

"Probably no other Jewish figure has been the subject of so many forms of artistic reproductions as Theodor Herzl. Paintings, sculpture, engravings and even the *HUMBLER MEDIA OF MEDALS* and placards have been utilized to portray the founder of the Zionist Movement."

Since the historic *First Zionist Congress* in Basel, Switzerland, pictures of Herzl have hung in thousands of Jewish homes from Russia to the United States, and as far as Australia. They replaced those of Moses Montefiore who until then had been the best known benefactor for the Jewish cause.

His tall figure and handsome face with a dark beard inspired numerous artists to portray him on canvas, pa-

per, metal and even on woven silk and wool carpets.

Herzl's early followers among artists joined him in his Zionist movement. It is not certain who came first: Lilien who drew him looking across the Rhine river in Basel from his hotel while presiding over the first Zionist Congress in 1896 or Herman Struck whose etchings of Herzl was the most popular of them all. Roukhomovsky painted him in oils looking at Jewish masses being led to their homeland.

With the advent of the *Bezallel Art school* in Jerusalem founded by sculptor Boris Schatz, every artist felt that he or she had to portray Herzl in his own media. After his death in 1904, a flood of pictures appeared along with the beginning of his portraiture in metal.

First Medal

The first medal which was created and struck for the 2nd Zionist Con-



Size: 3-inches x 2-inches.

Metal: Brass.

Sculptor: M. Murro (1888-1957); *Bezallel School*, Jerusalem.

Country: Palestine.

Period: 1921.

Inscription: (HEBREW) Herzl (lower right corner); Herzl looks down upon workers clearing the soil of stones; a road leads up to Jerusalem.



Size: 2¾ x 2¼-inches.

Metal: Brass.

Sculptor: Boris Schatz—*Bezallel* founder, Jer.; Palestine.

Country: Palestine.

Period: 1903.

Inscription: Lesecher Herzl; figure on right, Moses looking towards the promised land. Below bust (Hebrew). *Im Tirzah Ein Se Agadah (If You Wish It, It Is No Dream).*



Size: 102mm x 50mm.

Metal: Bronze.

Sculptor: Boris Schatz.

Country: Palestine.

Period: 1904.

Inscription: El Moleh Rachamim (Prayer for Herzl).

Scene: Jews from all walks of life and countries grieve over Herzl's death (in upper right corner)—Herzl.

This small plaque is one of many made by Schatz during the early days of the Bezalel Institute in Jerusalem.



Size: 58mm.

Metal: Tombac.

Sculptor: Kretschmer.

Mint: Kretschmer.

Country: Israel.

Period: 1973.

Inscription: Obverse: IT'S NO LEGEND; HERZL

REVERSE: 25th ANNIVERSARY OF ISRAEL; 1948-1973.

Around perimeter: A TIME TO LOVE AND A TIME TO HATE, A TIME FOR WAR AND A TIME FOR PEACE Ecclesiastes.



Size: 58mm.

Metal: Brass.

Sculptor: Doda.

Mint: Shekel.

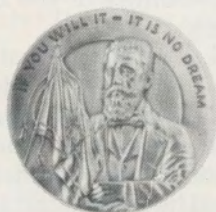
Country: Israel.

Period: 1967.

Inscription: Obverse—Our will was no legend;

Reverse: Kneseth a national home for the Jewish People, Balfour. 1917-1967.

A medal to commemorate the 50th anniversary of Balfour Declaration.



Size: 40mm.

Metal: Bronze; silver.

Sculptor: Abraham Belsky (? Abr. B.)

Mint: Medallie Art Co., Ct., U.S.A.

Period: July 4, 1976.

Country: U.S.A.

Inscription: Obverse—If you will it, it is no dream.

Reverse—Surely He shall deliver thee—Psalm 91. Entebbe rescue, July 4, 1976.

gress in Basel in 1898 has Herzl surrounded by Rabbi Gaster, Bernard Lazar, Max Nordau and Professor Mandelstamm. The sculptor of this medal remains unknown but by comparing many other medals, he may have been Kretschmer or Schatz. The likeness the sculptor created is to be seen on many medals since then; it has become the classic Herzl portrait.

Boris Schatz also portrayed Herzl in his most famous plaque, EL

MOLE RACHAMIM for Herzl on his death with Jews all over the world grieving. It is now one of the most sought after medals by collectors. His medal of Herzl and Moses is another classic.

Following Herzl's death, memorabilia began to appear all over the World. Much of it was made in Palestine: plaques carved in wood and embossed in metal, stick pins and lapel pins with filligree designs sold to tourists; his likeness on plates,



Size: 28mm.
Metal: Brass.
Sculptor: Doda.
Country: Israel.
Period: 7.6.1967
(Liberation of Jerusalem).

Mint: Unknown.

Inscription: Our will was no legend.

Reverse: Soldier at Wall (Liberation of Jer. 7.6.1967).



Size: 36mm.
Metal: Gold (.750).
Sculptor: Unknown.
Country: Holland.
Period: 1948.
Inscription: Obverse—Herzl 1860-1904.
Reverse: Pictures of 12 Tribes of Israel. 14 Mai 1948.



Size: 22mm.
Metal: Gold.
Country: Israel.
Currency: 20 Liriot.
Period: 1960.
Sculptor: Attributable to Kretschmer.
Inscription: Obverse—Herzl; state emblem; menorah. Ein se agadah it is no dream.
Reverse: 20 Israeli pounds; center-State emblem; 1860-1960—Israel: in Hebrew, English and Arabic.



Size: 2½ inches.
Metal: Silver, .999.
Sculptor: Elizabeth Jones.
Country: U.S.A.
Period: 1970's
Inscription: Obverse—Wanderers no more. Herzl—Weizman—Meir—Ben Gurion. Reverse—Israel a dream fulfilled. (Hand's holding pomegranates, signs of fruitfulness.

paper cut-outs, postcards, posters and pictures made from letters and words from the *Judenstaat* and *Alt-neuland*.

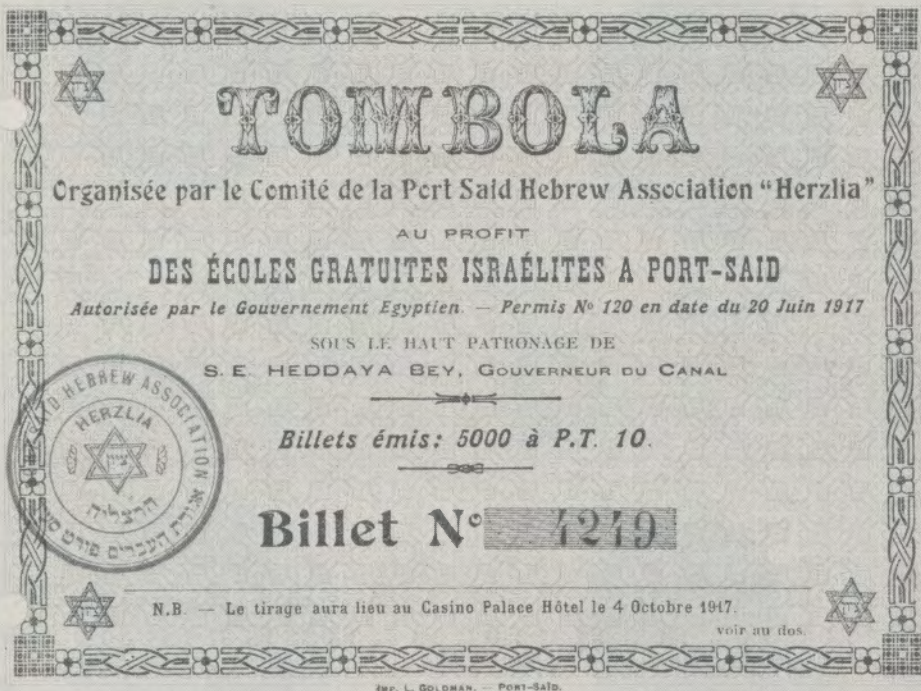
With the founding of the Jewish state in 1948, a flood of medals with Herzl's likeness appeared on the numismatic scene. Private mints in Israel as well as the Israel Government Coins and Medal Corporation used his face to commemorate important state occasions as well as Zionist Congresses.

The Jewish National Fund is one of the organizations which has used Herzl's portrait more than any other. One of its earliest medals was struck on the death of Herzl in 1904, followed by thousands of pins and buttons. Mexico produced a Herzl medal in silver for the JNF.

Eventually Herzl appeared on the currency of Israel on the 20 pound gold coin, the 5 pound silver coin in 1960 and several banknotes.

To be Continued

HERZLIA PORT SAID



1917 EGYPTIAN JEWISH LOTTERY TICKET RAISED SCHOOL FUNDS

Courtesy M. Peled, Tel Aviv

A lottery to assist the Jewish community of Port Said at the south end of the Suez Canal in 1917 to raise money for the Israelite Free School there has left its mark in history in the form of numbered ticket 4219 for 10 piastres.

The lottery, authorized by the Egyptian Government under Permit No. 120, dated June 20, 1917 was conducted under the announced patronage of the leading government official in the area, the Governor of the Canal S.E. Heddaya Bey.

Sponsor of the lottery was the Committee of the Port Said Hebrew Association "Herzlia" which issued

5000 tickets, each with a value of P.T. 10. Sixteen prizes are described (in French) on the reverse of the 4.25 x 6.25-inch on common creme-buff paper imprinted with blue ink. A red surprint of the Committee's Hebrew and English seal appears lower left in the illustration.

The drawing was held on October 4, 1917 at the Casino Palace Hotel.

A total of 25 prizes were offered as lottery awards. All were displayed in glass showcases at the Simon Arzt Stores, Commerce Street, Port-Said.

Prizes offered included the First Prize of a piano. Second and Third
(cont. on page 31)

LETTERS TO THE EDITOR

To the Editor:

As an avid reader of *The Shekel*, I should like to comment on what I believe to be inaccuracies in the Baruch article (Nov.-Dec. 1983) concerning a Pesach plaque.

To claim that this was a treasured plaque of the *Fasanen Synagogue* of Berlin is sheer speculation. If it had been hit by a Nazi bullet, considering the frail metal from which it is made (I too have one) it would have been shattered.

But perhaps even more important, the article suggests that the plaque was derived from a painting by Moritz Oppenheim (not Oppenheimer, as printed). The trademark of the *Shabbos Lamp* hanging in every room was an Oppenheim hallmark; but the garb of the five rabbis from *Bnai Braqu* is clearly reminiscent of the woodcuts from the *Amsterdam Mishna*.

I believe the plaque to be of Dutch origin, both in style, art and manufacture, though no one can deny the clearly Ashkenasy origins of the lettering around the border.

Author David Paszamant has provided readers of *The Shekel* with a fascinating array of coins and currency related to the history of the Jewish people in his recent articles. He cites a coin honoring *Graf Zeppelin* as one with Jewish antecedents, suggesting that the famed airship should have been called *Graf Schwarz*.

The word *Graf* means "Count"; David Schwarz was neither a Count nor an obscure inventor. In a well-known book, *Jews as Inventors and Discoverers* (*Juden als Erfinder und Entdecker*, E. Heppner, 1913) one learns that Schwarz was a wealthy merchant from Yugoslavia who built an airship, flew in it to Russia where he sought to sell it to the Czar's Im-

perial Army. Eventually the German General Staff accepted the design; Schwarz died of a heart attack when he received the telegram confirming his invention's acceptance.

For the reasons that Paszamant cites, however, I too have a Zeppelin coin and a medal in my collection.

Cordially,

Manfred Anson, New Jersey

1917 EGYPTIAN LOTTERY

cont. from page 30

Prizes were a typewriter and silver table service. Other awards were mens' and womens' coats, a Singer sewing machine, a Bond issued by the Panama Canal, a silver cigarette box and an assortment of "objets d'Art."

The lottery ticket was printed in Port Said at the shop of printer L. Goldman. The French language of the ticket reflects the fact that Egypt was at the time in the sphere of influence of the French, dating back to the Napoleonic invasion of that area, and subsequently, the building of the Suez Canal, a largely French effort headed by de Lesseps.

According to a representative of the Egyptian Government in New York today, the goal of selling 5000 tickets, each with a 10 piastre value of that time would have been sufficient to raise the equivalent U.S. value of about \$625.00 which in 1917 was sufficient to run a small school for a year.

The lottery ticket is one of a number of items recently held by the Matsa Gallery, a numismatic auction house in Tel Aviv. ☆



TOP RECRUITERS MEMBERSHIP REPORT

AINA ELECTED OFFICERS OR DIRECTORS

J. J. VAN GROVER	11
MEL WACKS	3
MOE WEINSCHER	3
NAT SOBEL	2
JERRY YAHALOM	2
DAVID PASZAMANT	1

WORKING MEMBERS

SAM ABRAMS	14
IRVING WOOL	13
GEORGE GILBERT	6
SANFORD BROWN	4
JACK GARFIELD	3
MICHAEL DRUCK	2
CARL ROSENBLUM	2
MARGO RUSSELL	2
LARRY GENTILE, JR.	1
J. HERBEN	1
S. R. VERGES	1

Here's a chance to reap rewards for helping to build AINA. New members enrolled between May 1, 1983 and April 15, 1984 will be scored on this page in *The Shekel*.

First Prize winner (Top Sponsor): the Jerusalem Intl. Book Fair Medal of 1977 (CM-89; Tombac-Mintage 350). *Second Prize*: Jerusalem Intl. Numis. Mtg. of 1979 Medal (CM-99; Tombac-Mintage 2,945). *Third Prize*: 15th Anniv. Tour Medal.

Have you enrolled a friend in AINA?



HOW YOU CAN HELP ISRAEL'S GROWTH THROUGH NUMISMATICS

- Join an INS Club. Then bring a friend, neighbor or relative to meetings to interest him in your hobby.
- If you don't live in or near a city with a club, form an INS Club. Write to AINA for assistance and contacts in your area.
- If you can't form an INS Club, loan this copy of THE SHEKEL to a neighbor or friend.
- Make a talk about Israel Numismatics to your social club, Temple group or to a circle of neighbors. AINA will donate a few issues of THE SHEKEL and some numismatic gifts for your first meeting with youths or adults.
- Call the local Hebrew school and offer to talk about your coin collection to the students.
- Call a local coin club and join. Then make a talk about AINA and your Israel coin collection.
- Bring a recent coin from your collection to your office, shop or plant. Tell your associates about AINA.

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